THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is better for a man to be silent and be a Christian, than to say he is a Christian, and not to be a Christian." —ST. IGNATIUS.

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GROWTH OF THE CHURCH.

BY JOSEPH F. SMITH, JR., ASSISTANT CHURCH HISTORIAN.

THE Church of Jesus Christ of Latter-day Saints was organized Tuesday, April 6th, 1830, at the home of Father Peter Whitmer, at Fayette, Seneca county, N. Y., with six members. These six members who had been baptized previous to the organization of the Church were all again baptized on the day of the organization. They are: Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer. All of these died in the Church, excepting David Whitmer.

At this time Joseph Smith, Jr., and Oliver Cowdery were sustained as the *first* and *second* elders of the Church. A revelation was given to the prophet on this day, in which the Church just organized was commanded to keep a record in which Joseph Smith, Jr., was to be called a seer, translator, prophet and apostle of Jesus Christ and elder of the Church.

On the 9th day of June, 1830, the first conference of the Church was held at Fayette, N. Y., and the following officers were present: Joseph Smith, Jr., Oliver Cowdery, David Whitmer, Peter Whitmer and Ziba Peterson, each of whom held the office of elder in the Church. At this conference Samuel H. Smith was ordained an elder,—Joseph Smith, senior, and Hyrum Smith were ordained priests. Martin Harris was also ordained a priest, and Hyrum Page and Christian Whitmer, teachers. At the close of this con-

ference there were in the Church *seven* ordained elders—including Joseph Smith and Oliver Cowdery—*three* priests and *two* teachers. The total membership of the Church was twenty-seven.

Oliver Cowdery was appointed to keep the Church record and conference minutes until the next conference to be held in September.

The second conference of the Church was held September 26, 1830. On that date the Church had the following officers: *eight* elders (Thomas B. Marsh having been ordained an elder); *four* priests (Newel Knight having been ordained a priest); and *two* teachers. Eight holding the Melchizedek Priesthood and six the Aaronic,—fourteen in all, so far as we know, who had been ordained to the priesthood.

David Whitmer was appointed to keep the Church record and conference minutes, until the next conference. The membership at the close of the conference was sixty-two.

The third conference was held at Seneca, January 2nd, 1831, but no minutes were kept.

At the fourth conference, held at Kirtland, June, 1831, the first high priests in this dispensation were ordained. There were twenty-three in all, among them being the Prophet Joseph Smith, who was ordained a high priest under the hands of Lyman Wight, he (Lyman Wight) having first been ordained to that office by the prophet. Owing to his absence, Oliver Cowdery was not ordained a high priest at this conference, but was ordained by Sidney Rigdon, August 28, following.

At this conference Edward Partridge was also ordained a high priest, he had previously been called to the bishopric, and on this date chose as counselors—or assistants as they were then called—John Corrill and Isaac Morley. This was the first bishopric in the Church.

From this time forth the Church grew rapidly in power and strength, notwithstanding the many trials, apostacies and hardships through which it was forced to pass.

March 18, 1833, the first presidency of the Church was organized, with Joseph Smith, president; Sidney Rigdon and Frederick G. Williams, counselors. Prior to this, the prophet was sustained and ordained president of the high priesthood, at a conference held at Amherst, Ohio, January 25, 1832.

Joseph Smith, Sen., was called and ordained by his son Joseph as presiding patriarch, December 18, 1833. In this ordination he was also called a president of the high priesthood. Oliver Cowdery was also associated with the first presidency.

The first apostles and seventies in this dispensation were ordained at Kirtland, Ohio, in February, 1835, after the return of Zion's Camp, from the members of that camp. The apostles were by revelation chosen and ordained by the witnesses to the Book of Mormon, February 14, 1835, and the first of the seventies were

ordained fourteen days later. Two quorums of seventies were ordained at this time. There are now in the Church one hundred and fifty-two quorums of seventy.

The priesthood of the Church on the 6th day of April, 1830, was composed of two humble elders. To-day, April 6th, 1909, there are forty-one thousand seven hundred and fifty-four holding the Melchisedek priesthood, and thirty-four thousand nine hundred and thirty-seven who hold the Aaronic priesthood in the Church.

From a humble beginning the Church has grown in membership from six, in 1830, to four hundred and fifty thousand at the close of the year 1908, during which year fourteen thousand eight hundred persons were baptized into the Church, over five thousand of whom were in the missions.

There were nineteen hundred missionaries in the field at the close of the year 1908; of this number seventy-six were women.

There are fifty-seven thousand three hundred and ninety-six families in the Church, and there were four thousand seven hundred and two marriages of Church members last year. There were eleven thousand nine hundred and eighty-two births, and twelve thousand eight hundred and ninety children blessed in the stakes of Zion. The deaths were three thousand three hundred and fifty.

There are now sixty stakes in Zion, with six hundred and seventy-one wards; and twenty-one missions in the various countries of the world.

The first foreign mission was the British, which was opened in Lancashire, England, by Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell, and John Snider, in 1837. From here the work spread to Ireland, Scotland, Wales and the various counties of England; also to Australia, South America, and East India.

Joseph Ball was set apart in 1842 to South America; ten years later, Parley P. Pratt and Rufus Allen visited Chili, but met with little success.

The gospel was taken to Jamaica, in 1842, by Henry Sagers. That same year Orson Hyde went to Jerusalem and dedicated the land of Palestine to the return of the Jews. While on this mission he did some work in Germany.

In 1843, Addison Pratt, Noah Rogers, Benjamin F. Grouard and Knowlton F. Hanks were set apart to visit the Islands of the Pacific. Elder Hanks died November 3, following, and was buried at sea. The others labored in the Society Islands, and were quite successful.

Elder William Howell was the first missionary to France. He went from England in 1848, and organized a branch. In 1850 Elder John Taylor and others went to France and labored there.

That same year (1850) Erastus Snow and Peter O. Hansen arrived in Denmark, John E. Forsgren, in Sweden, Lorenzo Snow and

Joseph Toronto, in Italy, and later that same year Thomas H. B. Stenhouse opened the door in Switzerland, and Elder George Q. Cannon and others, in the Hawaiian Islands.

Elder Joseph Richards was the first to successfully carry the gospel to India, where he organized a branch, June 22, 1851. William Donaldson, of the British Army, was the first elder to visit that land, but his labors were without apparent success.

In 1852 missionaries were called to India, China, Siam, Cape of Good Hope (Africa), Prussia, Gibraltar, the West Indies and Norway. Elders went to New Zealand in 1854, and to Mexico in 1877.

Since that time the gospel has been preached in most of Europe, parts of Asia, South America, the Islands of the Sea, where many of the descendants of the Nephite race reside; and in Japan, which land was dedicated by Heber J. Grant, September 1, 1901.

In 1903, President Francis M. Lyman also dedicated Finland and Russia for the preaching of the gospel and the gathering of the blood of Israel.

From the time when the first company of saints sailed from Liverpool, June 6, 1840, until the close of the year 1908, over one hundred thousand saints took passage for Zion. Of the many ships that carried this mighty host not one was lost, and while some of the saints died on the way, and others met with accidents, the result is a marvel.

During the year 1908, there were 3,074,979 families in the missions visited by the elders for the first time, and 387,229 families revisited.

There were 1,783,939 gospel conversations reported, and 9,862,728 tracts and pamphlets, 37,112 copies of standard Church works, and of other books, 456,645 copies distributed. There were also 86,950 meetings of all kinds held in the missions af the Church.

Of the auxiliary organizations of the Church, we have the following:

In the Relief Society at the close of 1908, there were 31,669 members, of which 72 were non-members of the Church.

In the Sunday Schools, 163,000 students were enrolled, of which 1,692 were non-members of the Church.

In the Y. M. M. I. A., 28,086, and of the Y. L. M. I. A., 29,297 were enrolled.

The Primary association has a membership of 58,856 and the Religion classes, 34,257.

The first edition of the Book of Mormon was published at Palmyra, N. Y., a few months before the Church was organized. It was published by Egbert B. Grandin, for three thousand dollars, and consisted of five thousand copies. This edition was disposed of by 1837, when the second edition was published, in Kirtland, for the prophet by Parley P. Pratt and John Goodson, and was an edition of five thousand copies. The third edition was published

in Nauvoo, 1840, by Don Carlos Smith and Ebenezer Robinson; the fourth edition was published in England by Brigham Young and others of the Twelve, in 1841. All Church publications for many years after the saints came to Utah were published in England. The first Utah edition of the Book of Mormon was published in 1871. In 1879 it was published in England by Orson Pratt, divided into chapters, and with foot-note references as we have it today. This edition was electrotyped, as nearly every edition since that time has been. The first electrotyped edition ever published was the Nauvoo edition, published by Don Carlos Smith and E. Robinson, in 1840. It is impossible to tell how many editions of the Book of Mormon have been published since that time, for the reason that the electrotype plates have been used repeatedly both in Utah and Great Britain without any reference to the number of editions.

The first edition in the English language to be published by any mission, in the United States, was the Kansas City edition, published by James G. Duffin in 1902. Since that time many editions have been published by the missions and have been sold by the thousands. Last year in the missions of the United States over twenty thousand copies of the Book of Mormon were distributed. In 1869 an edition was published in the Deseret Alphabet, under the direction of Elder Orson Pratt, by Russell Brothers, in New York.

The first edition to be published in any foreign tongue, was that published by Elder Erastus Snow, in Danish, in 1851. It was published in Welsh, French, German and Italian in 1852; Hawaiian, in 1855; Swedish, in 1878; Spanish in 1886; Maori, in 1889: Dutch, in 1890; Samoan, in 1903, and since 1903, in Tahitian and Armenian, thirteen foreign languages.

It has also been translated into Hebrew, Hindoostanee, Greek and Japanese, making seventeen in all. In the latter two it will soon be issued from the press.

In many of these languages it has passed through several editions, and all told, it has been published by the hundreds of thousands.

CHURCH PROPERTY.

When the Church was organized, the saints had to meet in a private dwelling. This was the case for some time. In the early days they did not build many houses of worship, their meetings were held in the open air or in private dwellings. In 1836, the Kirtland Temple was dedicated, and in it all public gatherings of the Saints, in Kirtland, were held until the removal of the Church to Missouri. In Missouri they did not build houses of worship, at least to any extent. It is true, some of the foundation stones of a temple were laid, but because of persecutions nothing more was accomplished. It was not until the exodus to Utah that the Saints commenced to build ward meeting houses. While in Nauvoo—

although the City was divided into numerous wards,—public meetings were held mostly in the open air, until the temple was prepared for worship. Today the Church owns over six hundred and seventy houses of worship, including the four temples. This property is valued at ten million five hundred thousand dollars. This amount embraces nothing but houses of worship.

In educational facilities the development of the Church has been equally remarkable. Schools have been taught since the organization of the Church. As early as 1832, the Lord commanded that a school be taught, and one was organized, in harmony with the revelation, at Kirtland, in 1833, known as the School of the Prophets. William E. McLellin and Parley P. Pratt were among the first school teachers in the Church. At Nauvoo, the University of Nauvoo was chartered in 1840, and public schools were taught. In Utah, the first school was taught in the Old Fort, in 1847-8, by Julian Moses and Miss Mary Jane Dilworth (Hammond).

The University of the State of Deseret was established by the Saints in 1851. That school is now the University of Utah.

There are to-day twenty-five Church schools established in various stakes of Zion. In these schools, June 30, 1908, there were enrolled four thousand four hundred and eighty male, and three thousand nine hundred and thirty-four female students; and there were two hundred and twenty-four male and one hundred and seventeen female teachers. The total valuation of school property, owned by the Church, is one million two hundred and twenty-five thousand two hundred and eighty-five dollars, and the cost of maintaining these schools reaches the great sum of more than four hundred and fifty thousand dollars—quite a burden for the Church, but a necessary one. There are twenty-eight thousand eight hundred and forty-five volumes in the school libraries.

SUNDAY SCHOOL TOPICS.

At a conference of the Deseret Sunday School Union held in Salt Lake City, April 4th, 1909, the following report was read by Secretary George D. Pyper, showing the flourishing condition of this important work in the Church of Jesus Christ of Latter-day Saints:

"Total number of Sunday Schools in the Church, 1164, an increase for the year of 59 schools; total number of children in the Stakes, between the ages of 4 and 20, inclusive, 122,365; number of school sessions held, 51,126, an increase of 1,203 regular meetings. Number of officers and teachers enrolled, 19,096, an increase of 1,213."

The spirit of order and perfect organization found in the Church compels the respect of people educated to understand and appreciate these things. We have just heard of two or three instances in the United States where elders, and other members of the

Church have been sustained in their efforts to establish Sunday Schools, and influential citizens have lent support by sending their children. In one town in Kansas a splendid school has been started at the request of non-members who attend with their children. The Deseret Sunday School Union outlines are used and the school is giving entire satisfaction to its patrons. In Missouri, that former hot-bed of persecution, a young lady, a member of the Church, organized a Sunday School wherein Latter-day Saint doctrines are taught, and so well pleased are the parents of the children who attend, that they will not hear of the teacher leaving.

There is vitality and energy there guided by the Spirit of the Lord, and those intelligent people are not blind to the fact. They are not members of the Church, but the leaven is working. The Latter-day Saints' Sunday Schools are good examples of that perfect organization in this Church which is at once the wonder and admiration of the world.

A CASE OF HEALING.

179 Grey Street,
Bloemfontein, South Africa.

My Dear Brothers and Sisters:—

I want to make known a case of healing wrought in my household by the power of God through faith. My child took down so ill that we thought he would surely die. In fact, he was so bad that my wife put him into my arms thinking that he was dead. I thought so, too, when I first looked at him, but he was not dead. I laid him down on the bed and started out to find the elders. My wife asked me where I was going, and I told her. She wanted me to go after the doctor, but I knew that the child was beyond the help of any doctor. I returned in a short time with Elders Grow and Simons, who anointed the child with oil and administered to him. Before the brethren left the house the little one began to mend, and from that hour has improved, until now he is a fat and healthy child. I am thankful to my Heavenly Father for the light of the gospel that has come to me, that the Scriptures were made plain through His Spirit. I can understand and appreciate that passage which reads: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." I thank the Father that I belong to the Church of Jesus Christ of Latter-day Saints, for the gifts of the Spirit are to be found therein.

May 10th, 1909. Daniel T. Jubbe.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 10, 1909.

ELDERS' GENERAL CONFERENCE.

It is intended to hold in London a conference of the elders in the British Mission, commencing June 19th and continuing as circumstances may suggest, and as the Spirit of the Lord shall dictate. All the presidents of conferences in this mission will, therefore, please hold themselves in readiness to be present on that occasion, and extend an invitation to as many of the traveling elders under their jurisdiction as desire to attend and have the means for their transportation. It is expected that the railroads will issue return tickets at reduced rates, so as to accommodate our brethren, and thus reduce expenses to a minimum.

Inquiries should be made at once of the several railway companies by the respective conference presidents as to terms and times, so that all who desire to avail themselves of this opportunity may be able to make needful preparations. There will be some excursions from many northern points on Friday, June 18th, lasting for six days, and others for eight days. We suggest that a six days' term will afford ample time for the elders to attend the conference and visit the Metropolis without materially interfering with the work in their fields of labor, as we anticipate renewed diligence in the good work after this brief holiday and general gathering of our missionaries. It will also do away with the necessity of applications from time to time for a vacation to visit London to see its exhibitions and indulge in recreation.

We wish each president of a conference to make out a list of the names of the elders of his conference who will be present on this great occasion, and forward it as soon as possible to President Alvin E. Jordan at "Deseret," High Road, South Tottenham, London, N., so that he, with the committee appointed for the purpose, will know how many of the brethren will need accommodations, and make arrangements accordingly. Efforts will be put forth to have our brethren located as near as convenient to "Deseret," where the conference will be held, and at as reasonable rates as possible. Elders who desire to make their own arrangements for board and lodging will please report that to their con-

ference president, that there may be no confusion in relation to this matter.

A preliminary meeting will be held on Saturday, June 19th, commencing at 10:30 a.m., when all the elders are requested to attend. "Deseret" is next door to the South Tottenham station on the Midland Railway, and can be reached otherwise by underground railway to Finsbury Park station, and tram to Seven Sisters, or by bus or tram to Stamford Hill. Arrangements should be made so that the branch meetings on Sunday, June 20th, shall be held where possible, those elders who do not attend the general conference and the local priesthood being left in charge. If none are available, due notice can be given and the meeting postponed for one week. There will be a general public meeting at "Deseret" on Sunday evening, June 20th, when the saints and friends, so far as they can be accommodated, will be permitted to attend.

We believe that this assembly will be beneficial in many ways, and we look for such an outpouring of the Spirit of the Lord, as will greatly cheer and comfort our brethren who have left their homes in the great West to carry the gospel to the inhabitants of these Islands. Many dear friends will meet and strike hands together, closer acquaintanceships will be formed, good suggestions will be offered, timely instructions imparted, and an impetus will be given to the cause in this Mission which will result in the rapid rolling forth of the purposes of the Lord in the great plan of human redemption. We hope there will be a general response to this invitation and that every expectation concerning it will be fully realized. Think the matter over, brethren, and be prepared to impart the light which you have gained by experience and the influence you have acquired as ministers of the Most High, so that improvement in our methods and greater success in results will be derived from the general conference of elders in the year of our Lord 1909.

C. W. P.

A NEW AND NEEDED WITNESS.

THIS is emphatically an age of skepticism. Doubt seems to be thrown upon everything of a sacred character. This is not only apparent among the unbelieving multitudes, but in the so-called Christian churches themselves. Criticism largely has for its object the discovery of points in religion, and texts in Scripture, which may be viewed as contradictory and fallacious, rather than to harmonize and increase faith in them. Some very prominent theologians exhibit this trend of mind, and they aid greatly in filling the ranks of agnosticism. A book has been published entitled, *Jesus in Modern Criticism*, written by a religious professor of high standing, Dr. Paul W. Schmiedel, which contains passages that are read with great glee by atheists and persons who delight

in attacking the foundations of Christianity. Here is an extract from the work which shows its spirit and tendency, and coming from such a source, its effect may be easily imagined:

"Doubts as to the reliability of our authorities have recently increased to such an extent that for about six years the view that Jesus never really lived has gained an ever growing number of supporters. It is no use to ignore it, or to frame resolutions against it in meetings of non-theologians. It is little use merely to say in a vague and general way that the figure of Jesus as portrayed in the gospels could not possibly have been invented. In the case of the Fourth Gospel, a School of Theology of a seriously scientific character does not itself make the contention; and, since it finds very much even in the first three Gospels that is a product of later myth-making, it may easily seem that the advance would not be so very great if the whole record of Jesus' life were referred to the domain of myth."

The question is frequently asked: "What is the need of the Book of Mormon, seeing that we have the Bible and both books proclaim the same faith and expound the same religion?" Also "what need is there of any new revelation when we have the Bible, which contains the word of God given many hundreds of years ago?" If there were no other necessity, the doubts that are cast upon the authenticity of the Holy Scriptures, and even upon the very existence of Jesus of Nazareth, by such writings as that which we have quoted would be sufficient. The great and prominent purpose of the Book of Mormon is to demonstrate the fact that Jesus Christ is in verity the Son of the Eternal God, that he was not only a living reality as set forth in the New Testament, but that He still lives and has revealed himself in the present age.

The Book of Mormon comes forth amply supported by positive evidence of its authenticity, and reveals the dealings of the Almighty with the ancient inhabitants of the Western Continent, and gives an account of the visits of the Savior of mankind after His resurrection from the dead. It narrates his appearance to the people on the Western Hemisphere and His establishment among them of the same Church and faith as that which he set up on the Eastern Hemisphere. It proves to those who accept this remarkable record that Jesus of Nazareth was no myth; that His resurrection was no figment of vain imagination or concoction by His disciples; and it forms a new basis for the faith of people in these latter days in His divine origin and in the saving power of His doctrines and teachings. It is a virtual protest against the infidelity of the age and the kind of criticism which is becoming fashionable, even in professedly Christian circles.

The modern revelations which attend the coming forth of this history of half the world are needed, if for nothing else, to substantiate and attest the truth of those Divine communications which were given aforetime through Hebrew prophets and apostles. As time passes on and new discoveries are made of the relics of American antiquities, by scientific and other explorers who make no claim of religious faith, the truth of the historical

portions of the Book of Mormon is demonstrated, and with it the religious portions are so intertwined and essentially related that the proofs thus afforded have equal bearing upon all features of this wonderful work. It thus comes to mankind in this doubting age to bear witness to the actual existence and Divine origin of the Messiah, and for that purpose its value is beyond computation.

The Book of Mormon being true, the Bible is true. Each bears witness of the other, and the believer in Jesus as the Christ is confirmed in his faith, while the doubter is left without excuse, and the general result is the promotion of faith, that kind of faith which is exhibited in good works wherein man is lifted up and purified and God is obeyed and adored. We thank and praise His holy name for the "marvelous work and a wonder" which He has wrought in the bringing forth of this ancient record, to corroborate and make plain the great plan of human redemption, proclaimed and carried forward by Jesus of Nazareth, the veritable Son of the Eternal Father.

C. W. P.

WHERE WE MAKE MISTAKES.

One often reads how research and investigation have in many instances proved to demonstrate that in the lives of historical characters certain events have no foundation in fact; and in the light of later discoveries many of the cherished ideals of our childhood have been dissipated. The stories of King Canute commanding the tide to stop; and of King Alfred and the burnt cakes are discounted by our later historians; and so, one by one, the harmless and often instructive legends which have to some extent assisted to model the characters of the present generation, pass away, leaving before us the hard facts of life which have to be met at every turn, and we become more matter-of-fact, harder, and more impervious to sentiment—the poetry fades out of latter day existence as stern necessity claims our every effort, and one sometimes feels that the humdrum round of work and worry renders life scarcely worth living. As age creeps on us, the glamour of early aspirations recedes into the dim and distant past, and our views take definite shape only along the lines of our proved capacity to attain the desired end and aim of temporal ambitions. Well might Paul say "If in this life only we have hope, we are of all men the most miserable." God in His infinite wisdom has revealed through the latter day prophet Joseph Smith the part man is intended to play, not only in this short life, but in the drama of Eternal Progression. "'Tis sorrow builds the shining ladder up, whose golden rounds are our adversities." Just as we stumbled over the simple problems of the primary class at school, so in the more serious problems of the eternal future, we stumble up the first rounds of the ladder of life retarded in our progress by the mistakes we make.

FAITH AND SUPERSTITION.

It is true that by obedience to the gospel many blessings are bestowed upon the saints, but they only come through faith and *works*. God helps those who help themselves—we find truth by seeking it; we find work by the same means, but it is necessary that the saint like any other person, should study the gospel and practice what he learns. In the same way a saint should strive to know all there is to learn of his trade: he should work to the best of his ability for his employer, and should be just as honest in giving his best to his earthly master as to his God, and he will gain temporal blessings in proportion to his energy and ability.

The person one often hears complain of persecution is generally one who would complain of oppression by an employer, and the persecution, like the oppression, is frequently brought upon one's self because of inattention to duty. These are facts, and faith will teach them. To think that when one has been baptized into the Church of Jesus Christ that one has only to wait around and expect blessings to be bestowed upon him at every turn, is superstition or something else—it is not faith.

SOCIALISM AND THE LAW OF CONSECRATION.

Nothing is more fatal to success in the life of a saint than to take a narrow view of the rights of others who do not believe as we do; but it should be understood that the doctrine of so-called "Socialism" seems to have given some the impression that the law of Consecration as practised by the primitive saints is precisely what our Socialistic friends are teaching. This is very far from the truth. The practice of the law of Consecration came to an end when Christianity became the popular religion of the Roman Empire.

The principles upon which the law was lived were those of love for Jesus, and for their fellow men. It was founded and administered by the apostles who had associated with the Savior, and by whom they had been instructed. Yet even then jealousy crept in because deacons, who had perforce to be appointed by the apostles, were considered by the Church to have shown undue preference in their ministration of alms among the people.

It is a mistake to believe that Socialism and the law of Consecration are synonymous.

INTOLERANCE AND RICHES.

It seems like reversing the usual order to suggest intolerance in the poor to their more fortunate neighbors; but it should be understood that the gospel is not a monopoly of the poor. When Jesus said "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," He did not mean that it is impossible. The low arches or gateways which spanned so many of the narrow streets in the East were called by a name which by free translation would mean a needle—

these were often surmounted by an obelisk. It may be that Cleopatra's Needle, which is now in London, derived its name from a similar term. A loaded camel on approaching the eye of the needle had to kneel down and be partially unloaded or shuffle through on its knees. In order for a wealthy man to receive the gospel he must sacrifice as much as possible the load of pride of race or power, and this humiliation with most men is more than they can accomplish. Even if they become converted, it is a difficult task to resist the constant temptations surrounding them, and which they have the means to gratify. The greatest, sometimes the only blessing of poverty is that under no more favorable conditions would the saint be strong enough to keep the commands of God—his means are limited to his moral capacity, and if a competence accrues from industry and frugality while living the gospel laws, the wealth gained is properly and charitably used, and there is little temptation. When we feel to criticise the actions of one a little better off in this world's goods than we are ourselves, we should remember to

> "Judge not! Perhaps had we
> Been driven through the hell of his untold temptations
> We might be less upright in our daily walk than he.
> How can we tell?"

It is not wealth or poverty which gives us happiness and peace, it is the conscience void of offence towards God and our fellow men. God is no respecter of persons—the blessings of the gospel are for those who obey its laws whether they are rich or poor. It is a mistake to believe that there is any royal road to heaven for either.

One can scarcely suggest a more edifying mental recreation for the saints than to follow along the lines of this article. When they realize that they have made mistakes and found the correction of them—a few notes made "while we think of it" will be found to afford most interesting and instructive reading in after life. It is not *what we know*, so much as what *we remember at the right moment* which shapes our course in life, and an occasional reference to our personal diary will show us our progress in the formation of a character built up by the correction of the mistakes we have made.

Birmingham, May 28th, 1909. ERNEST W. COOKE.

"MORMON WOMEN GOOD HOUSEWIVES."

So much rubbish is spoken and written about the "Mormons" by people who cannot possibly know what they are talking or writing about that praise fearlessly bestowed where it really belongs is worthy of commendation. Following are a few extracts from an illustrated interview of Mr. Louis Potter, a noted portrait painter,

of New York City, in a recent issue of the *New York Sunday World*. Mr. Potter had spent several weeks in Salt Lake City, where he kept his eyes open to the good there is to be found there. He says:

"The Church is first of all in the hearts and minds of the people. Their church is their happy meeting place. There is nothing austere about the ceremonies; the family goes to church, from the baby in arms up. It is perfectly beautiful to see fathers carrying their little ones to church.

"This atmosphere of religious thought, breathed from the very cradle, has beyond a doubt, been one of the greatest influences on the minds of the community. The Mormon church is a pleasant place to go; the Puritanical strictness and severity that used to be imparted to the children is entirely absent, and the church is considered a place of happiness and consolation rather than a place to which one must go as a duty.

"This training and mode of thought, even among the Mormons, who are but homely, everyday folk, have produced sensitiveness and tact among the women, and they possess deep penetration and sympathetic understanding.

"This has given them something to work on in the building of homes, something that is rarely found in great cities like New York, where much that is religious is lost to sight.

"The Mormon love of family is almost beyond our understanding. One stands aside and wonders that he has not discovered before that there are so much love and gentleness in mankind; for once you have seen Mormon families together in everyday life you begin to think that the family is the most sacred thing in the world.

"You will find only limited opportunities for the study of domestic sciences in Utah. In their universities, of course, there is such a chair and department, but the cooking and housekeeping schools which are found in other cities are not necessary in Salt Lake, where the young women grow up with an excellent training in these things, and the young girl who does not know how to make her own clothes, how to conduct a household on right lines and all about the care of children is truly not a Mormon girl.

"This knowledge seems almost inherent, for the youngest of the girls know a great deal more about the home than some of our married women. This arises from the fact that the family is almost sacred in the Mormon mind, and must be considered seriously.

"The women of Utah vote, and they understand thoroughly the topics of the day on which their ballot is to be cast. They know of business affairs as do the men, and there is little in which they are not interested. This supplies what is so necessary in many, many homes in the east—a woman's real interest in the affairs of the day, and her ability to speak understandingly with her husband or brother or father on topics that are of interest to them."

FROM THE MISSION FIELD.

Relief Society Reorganized.—The Hyde branch of the Manchester conference has been reorganized with the following officers: President, Miss Sarah J. Rowbottom; first counselor, Florence Alsop; second counselor, Rose Whitehouse; secretary, Maud Thompson; treasurer, Emmie Cowper.

Releases and Departures.—Elder Horace B. Whitney, of the Swiss and German mission, was honorably released and sailed for home per s.s. *Mauretania*, June 5th, 1909, in company with his father, H. G. Whitney, wife and daughter. Elder Jedediah L. Snedaker, of the Swiss and German Mission, and Elder Peter Rasmussen, of the Scandinavian mission, were honorably released and sailed for home to-day per s.s. *Dominion*. They were accompanied by eighteen emigrants, Elder J. L. Snedaker being in charge.

Baptisms.—A baptismal service was held in the Swan Public Baths, Norwich (Norwich conference), June 6th. Three converts were added to the Church. Elder A. Leroy Taylor officiated in the ceremony. President John A. Horton addressed the saints and friends assembled on the significance of the ordinance.

Three persons were baptized into the Church on the 6th inst. in the Co-operative Baths, Gainsboro (Grimsby conference), President Frank T. Bennett performing the ordinance. There were about sixty people present at the services, and they were addressed on the subject of baptism by Elder James L. Shepard. Confirmations took place at the evening meeting.

Elder Joseph A. Vance performed the ordinance of baptism for three persons in the Walsall Baths (Birmingham conference), the morning of the 6th inst. They were confirmed in the afternoon meeting. Elders William Pitt and J. A. Vance addressed the people who had gathered—about twenty, on the subject of this holy ordinance.

On the evening of June 6th two converts were baptized in an open stream at Crowborough, Sussex (London conference). The ordinance of baptism was performed by Elders L. O. Clark and William S. Smith. Confirmations took place at the home of Brother A. Lock.

Sunday School Anniversary.—On Whitsunday the saints in the Gainsboro branch (Grimsby conference) and their friends, met to hear the Sunday School children in their first anniversary services. Brother Leaning presided. The opening song was, "Come join our celebration." Prayer by Elder Clayson. The children then rendered an excellent program, after which the song, "Beautiful Day," was sung and benediction offered by Brother S. King. In the evening another meeting was held, when Elder Shepard presided. "Onward Christian Soldiers," was the opening song, and

prayer was offered by Elder Shepard. The children then gave another selection of songs and recitations. Brother Thomas of Scanthorpe addressed the meeting on the subject of the innocence of children. The congregation then sang, "Master, the tempest is raging." Elders Bigler and Clayson spoke of the excellent programs and bore their testimony to the truth. Elder Shepard congratulated Brother John Harrison on the able way in which he had trained the children. Meeting was brought to a close by singing "Abide with me." Benediction was offered by Elder Bailey. On Whitmonday, a number of saints and friends went out into the hayfields, lent by Mr. Smithson, and spent the day in sports and games. Some nice prizes were awarded and one hundred and thirteen persons sat down to tea.

Socials.—On Wednesday evening, May 26th, a successful social was given in Crescent Hall, St. George's Place, Cheltenham (Bristol conference), in honor of Elders D. D. Harris and R. C. Gambling who have been honorably released to return to their homes. Elder Gambling was ill and unable to attend, which was regretted very much by all. A good program was rendered, and each of the elders was presented a traveling rug.

A very enjoyable time was had by all who attended the social given June 1st, at Forester's Hall, Hull (Grimsby conference) in honor of Elders A. H. Lowe and Leroy J. Parker, Sisters A. H. Lowe and Olivia Foster, who sailed for America per s.s. *Laurentic*, June 3rd. At the close of the well rendered program, Brother S. T. Sharp, on behalf of the saints and friends, presented each of the elders appropriate gifts as tokens of love and respect in which they are held in this branch. Both recipients responded feelingly. Refreshments were served and games and social chat indulged in.

On June 5th a social was given by the saints of the St. Helens branch. A number of friends and investigators gathered and partook of their hospitality. Conference President E. H. Williams, John Farrington and wife, recently from Salt Lake City, added to the program by their interesting remarks. The assemblage was in honor of Brother James Rimmer, who is emigrating to Zion. After benediction all expressed themselves as pleased with the evening's entertainment.

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